

THE PERSONALITY OF 'IBADURRAHMAN IN QUR'AN (Character Education Construction in Building Civilization)

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Abstract

Education should lead to creating human beings who believe in the Divine. Here, their personality in the characteristics of 'Ibadurrahman is to become true believers, as mentioned in the Holy Qur'an. Such characteristics as the faithful servants of God are necessarily taught in Islamic education. The word 'Ibadurrahman as stated in the Qur'an (Surah al-Furqan, verse 63-77) is indeed the core of character education. This article describes what and how the character of 'Ibadurrahman works and how it constructs the objectives of Islamic education. Methodically, this article is a library research considering the data examined and analyzed are based on library references. The result shows the Holy Qur'an has set an example of human personality, a true believer who owns the character of 'Ibadurrahman, the loving servant of God. To this end, the millennial character education must refer to constructing the personality of 'Ibadurrahman to build civilization.

Keywords: 'Ibadurrahman, Personality, Character Education

Abstrak

Pendidikan mestinya mengarahkan kepada terwujudnya manusia yang beriman kepada Ilahi. Pribadi manusia dalam karakteristik 'Ibadurrahman sebagaimana terdapat di dalam al-Qur'an adalah kepribadian manusia yang beriman. Kepribadian atau karakter 'Ibadurrahman sebagai hamba Allah yang beriman perlu ditanamkan di dalam pendidikan Islam. 'Ibadurrahman sebagaimana terdapat di dalam al-Qur'an Surah al-Furqan ayat 63-77 dapat menjadi inti pendidikan karakter. Artikel ini memaparkan apa dan bagaimana karakter 'Ibadurrahman sebagaimana terdapat di dalam al-Qur'an dan bagaimana konstruksi tujuan pendidikan Islam terkait karakter 'Ibadurrahman tersebut. Kajian ini merupakan penelitian kepustakaan karena data yang diteliti dan dianalisis merupakan data berdasarkan referensi perpustakaan. Di sini dipaparkan bahwa di dalam al-Qur'an sudah ada contoh untuk kepribadian manusia, yaitu manusia yang beriman dengan karakter 'Ibadurrahman, hamba-hamba Allah yang Pengasih. Pendidikan karakter era milenial ini perlu mengacu kepada pembentukan pribadi 'Ibadurrahman dalam rangka membangun peradaban.

Kata Kunci: 'Ibadurrahman, Kepribadian, Pendidikan Karakter

Introduction

Education including its systems and institutions has often been blamed as the cause for the decline of morality in human behavior and social life nowadays. It is also considered as the cause for the downfall of national identity amidst the invasion of other cultural influences in the flow of globalization. Basically, it is expected to provide solutions to produce the best generation in building civilization. Many theories have finally been initiated to realize the expectations. The modernization of Islamic education, for example, which is carried out by adopting the Western education system has created a new spirit in Muslim society.¹ Referring to the two foundations of Islamic civilization, the Holy Qur'an and Sunnah, both answer the needs of the society to character education.

Western education figures, such as Klipatrick, Licona, Brooks and Goble, seem to echo the mission brought by Prophet Muhammad, which emphasizes good morals, characters or personality as the goal of education. Similarly, Martin Luther King Jr. agrees with the mission by stating intelligence and good personality is the true goal of education.² In the meantime, Mardiatmadja addresses personality education as the spirit of education in humanizing humans.³

Through various approaches, education is supposed to be a means to provide the basis for constructing, improving, and strengthening as well as maturing the personality of students. All parties involving in educational activities such as teachers, parents, society and students are directed to achieve this goal.

In addition, Islamic education institutions should have influence and impact on forming the

best personality. It is not only their responsibility, but also their effort which becomes a priority. Unfortunately, the institutions do not always refer to bridging the personality as intended in the implementation. There are many institutions which tend to merely focus on right or wrong, instead of forming noble characters.

Haris Supratno mentions a meaningful education is a long-term investment for families and countries. It is an effort to help students to empower their potential, as a provision for their life in the future and to get happiness in this world and hereafter. In achieving the ultimate happiness, education (say, *Islamic education*) mainly aims at forming characters which lead to produce people with morality, clean mind, strong will, and ideality, and have high and noble characters. Here, character or moral education is the soul of Islamic education.⁴ Achieving a perfect character is the true goal of Islamic education especially and education in general although many educational institutions sometimes forget about the real goals of education, namely moral education and only achieve their own goal. The two are not always in line.

Psychologists view personality or character as a permanent psychological structure and process, which organizes individual experiences and shapes individual actions and responses to the environment where they live.⁵ In its growth period, personality is dynamic and changes due to environmental influences, life experiences, or educational influences. It does not spontaneously occur, but it is formed through a long process of life. Thus, whether one's personality is good or bad, strong or weak, civilized or barbaric is entirely determined by the factors that influence the journey of their life, including their education.⁶

Personality is actually the interior of one's personality which needs to be explored and

¹Abdul Kholiq, et.al. *Pemikiran Pendidikan Islam Kajian Tokoh Klasik dan Kontemporer* (Yogyakarta: Pustaka Pelajar, 1999), XI; also see Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2006), 29.

²Thomas Lickona, *Education for Character; How Our School Can Teach Respect and Responsibility* (New York: Batam Books, 1992), 34.

³Tonny D. Widiastono, *Pendidikan Manusia Indonesia* (Jakarta: Kompas Media Nusantara, 2004), 69.

⁴Zakiah Daradjat, *Ilmu Pendidikan Islam*, 30.

⁵Uhairini, et.al., *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2004), 186.

⁶Ibid., 187.

found until they know who they really are. Allah has mentioned the pattern or model of human personality in the Holy Qur'an as the personality of believers, the personality of heathens, and the personality of hypocrites. Above the personality of believers exists another personality called the personality of 'Ibadurrahman.

The personality of 'Ibadurrahman needs to be developed in education as mentioned in Surah al-Furqan in the last group of verses. This group of verses starting from verse 63 to 77 shows the personality of 'Ibadurrahman with special qualities and characteristics for the faithful servants of Allah,⁷ so that their characteristics are the examples of the real life for human beings as desired in Islam.

As commonly known, the implementation of education aims at achieving the full aspects of human life, having a good personality, getting the happiness in the afterlife and reaching consciousness in serving and fearing Him.⁸ Such noble characters are realized and developed in the education process. This study describes the personality of 'Ibadurrahman (the dear servant of Allah) which is the highest level of personality in which they are supposed to possess.

This research is a library research considering the data examined is in the form of texts of interpretation, books or articles as literary treasures.⁹ Further, the approach applied in this study is educational psychology approach. An analysis or interpretation on the data regarding the personality of 'Ibadurrahman in the Qur'an is associated with the Islamic educational psychology. Here, the presentation is designed in terms of description and narration.

After the data is collected, a review on various references related to the personality of

'Ibadurrahman is conducted. The review includes the books of interpretation including the Qur'an translated by the official Ministry of Religious Affairs, printed books, audio-visual versions and online data. After the review, various data are sorted according to themes and sub-themes.¹⁰

All of the data is collected and arranged according to the needs and given analysis as the final step. In the analysis, the content analysis method is used, interpreting the personality of 'Ibadurrahman in the Qur'an. The application of the content analysis, according to Jalaluddin Rahmat, means determining the existence of certain words or concepts in the texts or a series of texts. Here, the author analyzes the meaning of the relationship of words and concepts and then makes conclusions on the messages contained in the texts.¹¹

The Human Personality and Characteristics of 'Ibadurrahman

a. Personality Concept

In this article, the author considers the word "personality" and "character" to be similar.¹² Personality, for instance, is sometimes considered as the influence someone has on others. It is also assumed to be a physically and psychologically dynamic organization in an individual who forms his/her unique character to adapt to his/her environment.¹³

Literally, the word personality derives from English (personality), Dutch (personal), French (personnel), German (personlichekesit), Italian

⁷Sayyid Quthb, *Tafsir fi Zhilalil Qur'an (Di Bawah Naungan al-Qur'an)*. Vol. 8. translated by As'ad Yasin, et. al. (Jakarta: Gema Insani Press, 2004), 313.

⁸Abdul Majid dan Dian Handayani, *Pendidikan Agama Islam Berbasis Kompetensi* (Bandung: Remaja Rosdakarya, 2006), 75.

⁹Mohammad Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 1998), 45.

¹⁰S. Margono, *Metodologi Penelitian Pendidikan* (Jakarta: Rineka Cipta, 2003), 60.

¹¹Jalaluddin Rahmat, *Metode Penelitian Komunikasi* (Bandung: Remaja Rosdakarya, 1997), 89-91.

¹²Besides character, personality also has the same meaning with fiil, unindividuality, identity, *khuluk* or *morals*, behavior, traits, conduct and temperament. Regarding the meaning of traits, this article adopts Elizabeth B Hurlock's opinion, the aspect or dimension of personality related to the characteristics of a person's response or reaction which is relatively consistent in order to adapt in a typical manner.

¹³Usman Najati, *Al-Qur'an dan Ilmu Jiwa, First Edition* (Bandung: Pustaka, 2004), 240.

(personalita), and Spanish (personalidad).¹⁴In Arabic, it is called *al-sakhshiyah* (الشخصية) meaning personality.¹⁵ If the word is associated with Islam, it becomes *al-sakhshiyah al-Islami* (Islamic personality). In English, it comes from the Ancient Greek *prosopon* or in Latin *persona*. This means the “mask” is commonly used by artists in theater. The artists behave according to the expression of the mask they are wearing as if the mask represents certain personality traits. In ancient Rome, a drama actor used the mask to hide his identity to allow him to play certain characters in accordance with the demands of the game scenario in a drama.¹⁶ Thus, the initial concept of the meaning of personality (in ordinary people) is behavior which is acted out according to the desired personality recognized by the social environment.¹⁷

In psychology, personality is defined as a dynamic organization of individual’s psychophysical systems that determine his/her behaviour and thought in a typical manner. According to Allport, the psychophysical system here means body and soul. In other words, psychologists view personality as a permanent psychological structure and process that governs one’s experiences and shapes actions and responses to his/her environment. All human actions, both positive and negative actions, cannot be separated from the impulse or influence of their personality. They are indeed the reflections and manifestations of their personality traits.

b. Human Personality in the Holy Qur’an

The Holy Qur’an mentions human personality and general personality traits, which distinguish humans from other creatures. It also illustrates

some common patterns or examples of human personality with key characteristics as common patterns that occur a lot and we have almost always seen them in the society, until now. We find the description of righteous and unrighteous personality in the Holy Qur’an. In addition, we also find a description of the factors that determine the righteousness and unrighteousness of the personality. Similarly, Rif’at Syauqi describes human personality and personality traits that distinguish it from other creatures. The Qur’an also mentions some general patterns and models of personality that are widely seen among the societies.¹⁸

To precisely and deeply understand human personality, one must study it carefully on various factors that limit personality. Modern psychologists study it by observing the habits of biological, social and cultural factors. However, they ignore the study of human spirits and their impact on personality. Human personality cannot be understood clearly without knowing all factors that limit the personality, both materially and immaterially.¹⁹ The Qur’an suggests that the main factor to assess personality is *aqidah* (faith). In the same way, it says the importance of *aqidah* in shaping the human personality, forming its distinctive characteristics, and directing its behaviour in a particular direction.

In terms of human personality, there are two aspects, animal and angelic characteristics. A struggle between the two aspects sometimes happens and humans are even attracted by their body’s needs and lust. In another case, people are also attracted by their spiritual needs. The Holy Qur’an implies the psychological struggle experienced by humans. There is a human tendency to physical pleasures and a tendency to temptations of worldly life. It is very natural that in human nature a struggle between good and bad, virtue and humiliation, and so on occurs. To

¹⁴Abdul Aziz al-Qusy, *Pokok-pokok Kesehatan Jiwa/Mental*. Translated from Zakiah Daradjat (Jakarta: Bulan Bintang, 1974), 67.

¹⁵Idrus Alkaf, *Kamus al-Manar* (Surabaya: Karya Utama, nd), 457.

¹⁶A.Q Sartian, *Psychology: Understanding Human Behavior* (New York: Mc Graw-Hill Book Company, 1967), 34.

¹⁷Alwisol, *Psikologi Kepribadian* (Malang: UMM Press, 2007), 08.

¹⁸Rif’at Syauqi Nawawi, *Kepribadian Qur’ani* (Jakarta: Amzah, 2011), 28.

¹⁹Ibid.

overcome such struggle between the material and the spiritual aspects, a good solution by creating harmony between the two is needed.

According to the nature, humans are given provisions of goodness and ugliness and guidance and error, so they are able to distinguish good from evil and direct themselves to goodness and avoid evil. Essentially, this ability has potentially existed in humans. Through guidance and various other factors, the provisions are grown and formed. Man is a natural creation, a creature that is blessed and a mystery that is inspired. Allah has said in the Holy Qur'an: "Those who purify their soul are truly lucky, and those who pollute it are unfortunate."²⁰

According to the above explanation, it is clear that luck is only for those who purify themselves from the diseases of the heart such as arrogance, jealousy, *ujub*, bad prejudice and so on. In addition, the households must also be cleansed of illicit goods, unclean food and so forth which lead to forgetting Allah. Such effort is necessary to allow them to tend to goodness. In contrast, those who pollute their soul with various diseases of the heart are so unfortunate.

Besides the natural tendency, there is a potential sensitivity that leads to human essence called a neutral potential. People who utilize this potential to improve the quality of their soul, purify it, and develop the potential of goodness and defeat the potential of evil are considered lucky. On the contrary, those who harbor, mislead, and weaken such potential are indeed unfortunate. Essentially, the positive potential in humans is stronger than the negative potential. However, the attraction of ugliness is stronger than that of goodness.²¹

These two contradictory human potentials are actually caused by the feud between the three kinds of lust, the lust of *ammarah bi as-suu'* (the soul that always tells to do evil, see Surah

Yusuf verse 53); the lust of *lawwamah* (a very reproachful soul, see Surah al-Qiyamah verses 1-2); and the lust of *muthma'innah* (peaceful soul, see Surah al-Fajr verses 27-30). The conception of these three types of lust is a number of different conditions which become the nature of a soul in the midst of a psychological struggle between material and spiritual aspects.

c. The Pattern of Personality According to the Qur'an

Syamsu Yusuf quotes Elizabeth B. Hurlock suggesting the pattern or model of personality is a unified multidimensional structure consisting of "self-concept" as the core or center of gravity of personality and "traits" as structures that integrate the tendency of response patterns.²²

Self-concept is comprised of three components: (a) physical self-concept, one's image of his/her appearance (his/her body's attractiveness) such as: beauty, charm or elegance of his/her body; (b) psychological self-concept, one's image of his/her competence or incompetence and his/her future including the quality of his/her life adjustment; (c) attitudinal, which concerns one's feelings about him/herself, his/her attitude towards his present and future existence, his/her attitude towards what he/she is worth, pride and humility. According to Syamsu Yusuf LN, if these three enter adulthood, they are associated with beliefs, values, ideals, aspirations, and commitments to their philosophy of life.²³

Elizabeth B Hurlock adds, while the traits are defined as aspects or dimensions of personality related to the characteristics of one's response or reaction which is relatively consistent in order to typically adapt themselves. In addition, they are also interpreted as a tendency which is studied to react to stimuli from the environment. Each trait has three characteristics: (a) *uniqueness*, peculiarity in behavior, (b) *likeableness*,

²⁰QS. asy-Syams: 9-10

²¹M. Quraish Shihab, *Wawasan Al-Qur'an* (Jakarta : Mizan, 1999), 378.

²²Elizabeth B. Hurlock dalam: Syamsu Yusuf LN dan A. Juntika Nurihsan, *Teori...*, 7.

²³Ibid., 8.

likeable traits such as honesty, generosity, and responsibility and unlikeable traits such as anger, lie and rude, (c) *consistency*, someone is expected to behave consistently.

The above pattern or model of personality will be further elaborated by classifying human characters in the Qur'an. Here, the patterns of human personality based on their belief are divided into believers, heathens, and hypocrites.

1. Personality of Believers (*Mu'mininun*)

A Muslim is said to have a belief if he believes in the pillars of faith including belief in Allah SWT, belief in His angels, belief in His revealed books, belief in His messengers, belief in the Judgment Day, and belief in His pre-destinations. A strong belief in these 6 pillars will shape the values which underlie all of his activities. With these values, each individual should have a good or healthy personality. People who have such personality own the following characteristics: (1) being moderate in all aspects of life, (2) being humble before God and towards other human beings, (3) enjoying learning, (4) being patient, (5) being honest and alike.²⁴

2. Personality of Heathens (*Kafirun*)

The definition of heathen is a person who neglects or denies Allah's existence and His Messenger. This title is given by Allah to a soul that has strong stand in disbelief. This personality always encourages and leads to actions, efforts and attitudes to deny Allah's existence.

3. Personality of Hypocrites (*Munafiqun*)

Among the personalities that endanger Islam and its existence is the personality of hypocrites as they live with two faces among Muslims. They take part in praying, paying zakat, promoting the *syiar* of Islam, whereas they keep evil plans in their hearts to deceive Muslims. Therefore, the Qur'an considers it important to tell the

²⁴Rani Anggraeni Dewi, "Kepribadian (*Psikologi al-Qur'an*)", in <http://www.pusakahati.com>, December 28, 2015.

characteristics and behaviours of hypocrites.

The key character of this personality is its ambiguous actions or attitudes. It seems to be looking good from the outside and bad in the inside. In order to achieve the objective and goal hidden in their heart, they always tell lies and utter false oaths and promises (al-Munafiqun, 1-8). Here, the hypocrites are considered as very weak and indecisive people.

d. The Personality of '*Ibadurrahman*

'*Ibadurrahman* or a merciful and loving servant is the personality of the chosen believers. Allah will place the '*Ibadurrahman* along with the prophets and *Siddiqin* in *Yaumul Akhir* (the Judgment Day).²⁵ Therefore, this personality takes a place as the goal of our education. Allah has mentioned 12 characteristics of '*Ibadurrahman* in the al-Qur'an, Surah al-Furqan, verses 63-77. In details, the characteristics are mentioned as follow.

1. *Tawadhu* (humility)

According to Ibn 'Atha', *tawadhu* is to accept the truth from anyone. Ibn Abbas mentions, if someone wants to drink what is left in the cup his friends just had is considered as the acts of *tawadhu*'. In the meantime, Hasan al-Basri identifies it as a tree as it keeps growing higher.²⁶ As God said in His verse meaning: «*And the Most Merciful servants of God are those who walk on earth humbly ...*».²⁷ This is the first character of '*Ibadurrahman*, they walk on the earth humbly. They do not pretend and they are not arrogant or too proud of themselves.

2. Courtesy

Islam has outlined several basic rules and ethics Muslims need to maintain and practice in

²⁵Q.S. al-Nisa (4): 69.

²⁶S. A. Fahiroh, "Kajian terhadap Nasha'ihul Ibad tentang Sepuluh Obat Penyakit Hati", *Jurnal Psikologi Islam* II, no. 3 (2006): 24.

²⁷Q.S. al-Furqan: 63.

their social life. One of which is *adab* (courtesy) when talking to other people. Every Muslim is expected to be able to understand and always feel afraid of Allah. To this end, no words coming out from their mouth except useful or polite words that lead to goodness. They even keep saying good words even though their interlocutors are ignorant, as Allah said in His verse meaning: "... and when ignorant people greet them, they say good words".²⁸

This means people with the personality of 'Ibadurrahman always interact with other parties in the best possible way, both with ignorant and bad people. They reply to their words with tenderness.

3. Getting used to performing *tahajud* prayer

Those who have the personality of 'Ibadurrahman are mentioned in Surah al-Furqan: verse 64 which says:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾

"And people who go through the night kneeling and standing for their Lord".

Hamka states 'Ibadurrahman likes the followings; staying up late and not sleeping much at night as he wants to kneel and stand up to say prayers and remember his God and make contact with Him. His soul seems to be like a dynamo that is always filled with new strength, almost every night.²⁹ Persistently becoming a servant of God who wakes up every night while others fall asleep is very difficult, unless for those who are committed and consistent.

4. Fearing Hellfire

The next character of 'Ibadurrahman is always fearing hellfire. As mentioned in Surah al-Furqan: verse 65, "Our Lord, keep the punishment of Jahannam away from Us. Indeed

such punishment is eternal destruction."³⁰

Although 'Ibadurrahman is devoted and their heart is full with piety and humbleness, they always think their deeds and worship are not enough. They do not see them as a guarantee and safety from the hellfire unless they get His mercy by which they are protected from the punishment of Hell. Therefore, they always look scared, anxious and worried about the doom of Hell. Hamka says a believer views his sin, no matter how small it is, like a person sitting in the shade of a hill and thinking as if it would fall on him.³¹

5. Simple and balanced attitude

A simple and balanced life is one of the personalities of 'Ibadurrahman. This means, besides oriented to *ukhrawi*, education is also focuses on worldly related materials which give benefits to others. Allah commands His servants to always live in balance. This simplicity and balance also applies in their economic life. They do not waste their property for nothing (*israf*) beyond the limits of reasonableness and affordability. In addition, they are not being miserly, on their own needs, the needs of their family and others. This is the nature of the *arrahman* (merciful) servant as mentioned in His verse meaning: "And those who spend their property are neither exaggerated nor stingy, and their expenditure is in between."³²

'Ibadurrahman is not an extravagant person who wastes his wealth beyond the limits of necessity because they know very well that wastefulness will destroy their soul and property. The people who are extravagant are Satan's brothers.

6. Sincerity

The next nature of 'ibadurrahman is always purifying their faith and obedience only for Allah. They never associate their God with other gods as Allah hates *shirk* (idolatry or polytheism). Allah

²⁸QS. al-Furqan: 64.

²⁹Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional Pte Ltd, 2003), 5173.

³⁰QS. al-Furqan: 65

³¹Hamka, *Tafsir...*, 5061.

³²QS. al-Furqan: 67.

said in his verse which means: “*And they do not worship any gods except Allah.*”³³

In other words, the character of ‘*Ibadurrahman* is they do not worship gods, but Allah. They do not associate Him with others. They believe that only Allah alone can bring benefits and prevent harms. No one in this world, not even a king who is praised, a prophet who is sent to this world or a merciful servant, is able to bring benefits for themselves or prevent harm to happen to them, let alone helping others.

7. Not Committing Murder

The seventh character of ‘*Ibadurrahman* is that they do not end souls that are forbidden by Allah even if there is an urge for them, except for the right reasons granted or allowed by Allah such as *Hudud*, *Qisas* or war in the name of Allah. They know killing a soul without the right reason is one of the greatest sins in which Allah will pay them with a very painful torture. He said in the holy Qur’an: “*and do not end souls that are forbidden by Allah except with the right (reason).*”³⁴

8. Staying away from the act of adultery

Allah said in the Holy Qur’an: “*and do not commit adultery.*”³⁵ The character of ‘*Ibadurrahman* is staying away from committing adultery and always guarding their genitals from every act that leads to the wrath of God. The ‘*ibadurrahman* knows very well that adultery is a great sin to stay away from.

9. Avoiding Fake Testimony

As in the word of God which means: “*And those who do not give false testimony*”³⁶ the ‘*Ibadurrahman* does not, indeed, give false testimony as it removes rights, helps wrongdoing and changes the direction of truth. They also always avoid a gathering that exposes falsehoods

of all kinds because they are very concerned and it is impossible for them to attend such gathering.

10. Avoiding Unreasonable or Useless Actions

As mentioned in the Holy Qur’an, “*And if they meet people who act unreasonably, they just pass and keep their self-respect.*”³⁷ This means the character of ‘*Ibadurrahman* is they do not want to stand with words and deeds that are not useful for a long time. They don’t associate themselves and pollute them by listening to words and deeds. They, instead, glorify themselves by not listening, seeing, or participating in them.

11. Meeting the Commands of Allah

Allah said in the Holy Qur’an: “*And those who are warned by the verses of their God do not face it like deaf and blind people.*”³⁸ Those who have the personality of ‘*Ibadurrahman* are really afraid of the warnings of their God, which means when His words are read, they will listen, pay attention and also do as the words say. When warned and given advice, they respond to it and learn from it.

12. Praying for the Goodness of Family and Descendants

“*And those who say, Our Lord, give us wives and descendants who can please our heart and make us the leader for those who are devoted.*”³⁹ According to the verse, those who have the personality of ‘*Ibadurrahman* do not only kneel and perform *qiyamullail* (waking up at night to praise Allah), but also have all the best characters as the people before them. They always ask Allah to bless them with offspring who walk their way of life as directed by Him and to have equal partners, so that their eyes are protected and their heart feels calm and the number of ‘*Ibadurrahman* increases. They also pray to Allah to grant them humility and make them leaders who can set examples in doing good deeds. They

³³QS. al-Furqan: 68.

³⁴Ibid.

³⁵Ibid.

³⁶QS. al-Furqan: 72.

³⁷Ibid.

³⁸QS. al-Furqan: 73.

³⁹QS. al-Furqan: 74.

ask Him the most memorable and impressive things in this world, wives and descendants and ask for the highest level of faith that can prepare them to reach the highest place in heaven which is full of pleasure, the level of humility.

Constructing the Educational Objectives According to the Personality of 'Ibadurrahman Perspective

a. Strengthening *Aqidah* (Faith)

The stability of *Aqidah* is the goal of education. According to the Holy Qur'an, the belief in monotheism (*tawhid*) is the main root that must provide energy to the tree, branch, and leaves of life. Here, *tawhid* is an upstream determining the motion and quality of life.⁴⁰ All life activities must depart from it, including education management because all problems experienced by the creatures in the universe, human beings and life itself come back to God as the Creator. One of the characters of 'Ibadurrahman is they always purify their faith and only obey Allah. In other words, they do not associate Him with other gods as Allah hates the act of shirk. This is mentioned in Surah al-Furqan verse 68. Believing in Allah is a priority that can lead people to live a happy life in this world. That means creating and enhancing strong individuals in each student is obtained by Allah's blessings.

This is the uniqueness of Islamic education no other education system has. The education is carried out to focus on and find God's blessings by improving the quality of individual. Al-Attas perceives education, according to Islam, is to create good human beings, not to produce good citizens and workers. According to him, this is very much determined by the goal of seeking knowledge itself for all knowledge comes from Allah, so it embraces faith and trust.⁴¹

⁴⁰Kadar M. Yusuf, *Tafsir Tarbawi, Pesan-pesan al-Qur'an tentang Pendidikan* (Jakarta: Amzah, 2013), 2.

⁴¹Syed Naquib al-Attas, *Konsep Pendidikan dalam Islam*, terj. Haidar Baqir (Bandung: Mizan, 1996), 112.

b. Instilling Consistency in Implementing the Sharia

Education instills consistency in the implementation of Sharia as the goal of education in several ways, including:

1. Getting used to performing the midnight prayer (*tahajjud*). Only people with a consistent attitude (*istiqomah*) can perform sunnah worship during the midnight prayer while others fall asleep. They deserve to be entitled 'Ibadurrahman because of their efforts to draw closer to Allah.⁴²
2. Always avoiding any immoral actions.
3. Repenting for mistakes and Errors. Surah al-Furqan verse 63 says "They walk on earth calmly and if they are denounced by ignorant or bad people, they say peaceful words". The verse shows the 'Ibadurrahman have always faced with ignorant people throughout the history of human civilization. However, they respond or react to these people with kindness. This verse is in line with Surah al-Mukminin verse 96, which means: "reject evil wrongdoings in the best way. We know more about what they characterize." This is what prophets and apostles and pious people have experienced. They are always dealing with people who hold back the struggle to build civilization.⁴³

c. Forming a Simple and Balanced Life

Besides oriented to *ukhrawi* (the after-life) matters, education also focuses on the worldly matters to bring benefits to others. The better humans are those who can give more benefits to others. This means the education towards the personality of 'Ibadurrahman teaches a balanced character education for the life in this world and hereafter.

The servants that God wants are those who can maintain their property and do not hold it off and make personal sacrifices for family or anyone who

⁴²See QS. Ali Imran: 17.

⁴³Q.S. al-Mukminin (23): 96.

needs it. The best attitude is the middle attitude (*muqtasid*), the attitude that adapts to existing conditions. If, for example, a situation requires removing the entire property or holding it off, this is an exception to what is prohibited.

God praises His servants who always maintain the middle attitude. Becoming *ummatan wasathan* is built through education. In addition, being simple and balanced can also mean they allocate information in a proportional and good place, as instructed by Allah. Education should be an effort to educate people to always put things in respective proportion and use them effectively and efficiently. The latter is the meaning of simple life.

d. Developing Intellectual Quality

The proof that high intellectuality as the goal of education is mentioned in Surah al-Furqan verse 73 stating: “*And those who are warned by the verses of their God do not face it like deaf and blind people*”.⁴⁴

People who get high degrees and rewards are those who, when they hear the verses of Allah, immediately pay close attention and live through the eyes and ears. The ‘*Ibadurrahman* must have an inclusive or open personality and welcome criticism and suggestions to build themselves into better persons. In addition, the ‘*Ibadurrahman* always seeks the truth and tries to follow it. They are looking for the essence of the truth, so that they do not see who delivers it. Selective and critical attitudes are needed in assessing the truth including the warning which is conveyed as a truth and gives benefits or it is only a warning that addresses a general truth at a glance and has a negative impact, as stated in Surah al-Furqan verse 73.

Islamic education emphasizes the importance of expanding human insight. The broadness of the insight will at least produce a person who has a high tolerance, is able to cooperate with others,

and avoids the primordial nature and fanaticism that only follows one relative truth. Suffice to say, the Islamic education should build a moderate personality respecting the different views of others.

e. Establishing Good Family and Community

Family education begins with the wife and husband; they must respect each other and carry out their respective duties. In addition, they are also required to always improve themselves to become pious persons and fear Allah. Parental habits in an effort to realize harmony and obedience to God can affect children as students in the family. A wife or mother plays an important role in children’s education. Here, the mother is the first school for children in the family. Behaviour, courtesy, and habits of a mother will always be copied or imitated by her child. Similarly, father’s attitude and behavior plays the same role. Therefore, education in the family must start by setting examples by the mother and father.

Improving quality and humility through the education process is mentioned in the following verse. Allah said in the holy Qur’an: “*And those who say, Our Lord, give us wives and descendants who can please our heart and make us the leader for those who are devoted.*”⁴⁵

The nature of ‘*Ibadurrahman* is not only limited to the efforts of the pious people to beautify themselves with good deeds, but it also pays attention and educates families, especially wives and children, even the public in general. Besides educating, the personality of ‘*Ibadurrahman* will also pray for the family to become respectable human beings. The husbands of the ‘*Ibadurrahman* will give religious education that contains noble character education and various knowledge to their wives and children. In the end, their family will become a *sakinah* (peaceful), *mawaddah* (loving) and *warahmah* (blessed) family.

⁴⁴QS. al-Furqan: 73.

⁴⁵QS. al-Furqan: 74,

f. Building a Noble Person

Someone is called to have the personality of *'Ibadurrahman* if his attitude, behaviour, appearance, and actions are guided by Allah. The character of a Muslim is built through education, experience and life practice. A person's personality, besides having the capacity of innate nature from birth (given) from the parents' genetic, it is also formed through a long process of life history, the process of internalizing the value of knowledge, practice, and experience in him. In this perspective, religion which is accepted through knowledge or actually applied or lived through spiritual experience enters into the structure of one's personality. Thus, people who master science, moral science, or psychology do not automatically have a high personality considering it is not just an aspect of knowledge.⁴⁶

Education which aims at creating a person with noble characters is found in the Holy Qur'an, Surah al-Furqan verse 63 which means: "*They walk on earth calmly and if they are denounced by ignorant or bad people, they say peaceful words*".⁴⁷

Building the personality of *'Ibadurrahman* is not a simple job, there must be strong determination. Parents must seriously educate their children at home. In addition, they must build positive synergy or relationships with their child's teachers at school. This work requires energy and a correct situation to internalize divine or religious values. The person referred to as the *'Ibadurrahman* has the following characters:

1. *Tawadhu* (humility)
2. Polite communication or courtesy
3. Not easily influenced
4. Passionate
5. Responsible

Rif'at Sauqi Nawawi clarifies if an individual

⁴⁶Rachmat Ramadhana al-Banjari, *Membaca Kepribadian Muslim Seperti Membaca al-Qur'an* (Jogjakarta: Diva Press, 2008), 295.

⁴⁷QS. al-Furqan: 63.

is said to have a good personality, he must demonstrate and reflect good actions as a manifestation of his positive personality traits. On the contrary, bad behaviour and deeds are born from bad personality traits. Bad personality traits show a bad and breakable personality structure.⁴⁸ Individuals who have these noble personality traits are certainly good and strong personalities. Anyone who owns it undoubtedly succeeds and lives successfully.

Conclusion

Al-Qur'an has described the patterns or models of human personality and the characteristics of *'Ibadurrahman*. Three models of human personality, for example, are mentioned in Surah al-Baqarah verse 1-20, the personality of believers, the personality of heathens, and the personality of hypocrite including their characteristics. In the meantime, Allah Almighty has illustrated 12 characteristics of *'Ibadurrahman* in Surah al-Furqan verses 63-77, the characteristics which are included in the model of *mukminun* (believers) personality. These include *tawadhu* (humility), courtesy, getting used to performing *tahajud* prayer, fearing hellfire, simple and balanced attitude, sincerity, not committing murder, staying away from the act of adultery, avoiding fake testimony, avoiding unreasonable or useless actions, meeting the commands of Allah, and praying for the goodness of family and descendants

In constructing the objectives of education perspective, the personality of *'Ibadurrahman* is an education that aims at strengthening the aspects of *aqidah* (faith) in students. This personality means education that integrates with the will of Allah, the nature of humanity and the nature of life in this world. It will focus on instilling consistency or *istiqomah* in implementing the Sharia which consists of a habit to perform the midnight prayer, avoiding immoral acts, and

⁴⁸Rif'at Syauqi Nawawi, *Kepribadian...*, 23.

repenting for mistakes or errors made. In addition, it also aims at forming a simple and balanced life, developing intellectuality, building good family and society, and forming a noble personality. The personality with noble characters leads to becoming a person who is humble, courteous in communication, patient for reacting to bad deeds, passionate, and responsible.

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